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winter. 'What do you mean by *dogwood winter*?' asked his host. 'Don't you really know what *dogwood winter* is?' demanded the man from Hickory, N. C. 'There is always a spell of it in May, when the dogwood tree is in bloom. For several days there is cold, disagreeable, cloudy weather and often a touch of frost. Down our way it never fails, and we call it *dogwood winter*. I thought the phrase was general.'

AN "INDIAN" SONG. — Charles H. Williams, of Columbia, Mo., has sent in the following song, said to have been sung by the Indians in early times, and to have been brought to Missouri from Tennessee or Kentucky by early settlers: —

*Chorus.* Clati-clati-wamp pite-i pite-i-way,  
Clati-clati-wamp pite-i pite-i-way,  
Clati-clati-wamp pite-i asco-by-way,  
Hiclo-piclo peace in-e-ay.

*Stanza.* Clo-mi-sal sal mil-e Moses.  
Clo-mi-sal sal mil-e Moses.  
Clo-mi-sal sal mil-e Moses.  
Hiclo piclo peace in-e-ay.

The words are said to mean: —

*Chorus.* By and by we'll go and see him,  
By and by we'll go and see him,  
By and by we'll go and see him,  
Away over yonder in the promised land.

*Stanza.* There now is good old Moses,  
There now is good old Moses,  
There now is good old Moses,  
Away over yonder in the promised land.

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## BIBLIOGRAPHICAL NOTES.

### BOOKS.

PUBLICATIONS OF THE FOLK-LORE SOCIETY, LIX [1905]. POPULAR POETRY OF THE BALOCHES. By M. LONGWORTH DAMES, M. R. A. S. Published for the Folk-Lore Society by David Nutt, 57-59 Long Acre, London: 1907. 2 vols. Pp. xxxix, 204; 224.

IBID. LV [1904]. JAMAICAN SONG AND STORY: ANNANCY STORIES, DIGGING SONGS, RING TUNES, AND DANCING TUNES. Collected and Edited by WALTER JEKYLL: with an INTRODUCTION by ALICE WEINER, and APPENDICES ON TRACES OF AFRICAN MELODY IN JAMAICA by C. S. MEYERS, and on ENGLISH AIRS AND MOTIFS IN JAMAICA by LUCY E. BROADWOOD. London: 1907. Pp. xxxix, 288.

These two valuable monographs are sufficient proof of the good work being done in the matter of publication by the English Folk-Lore Society. The collection of Balochi folk-poetry here presented is of particular interest and importance, since the Baloches, or Beluchis, are of Aryan stock, and, as the author informs us, "the whole of this poetry is purely popular in origin and form; there never has been in Balochi a literature in the correct sense of the